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*The work of the American Bible Society is both missionary and benevolent. To all classes in this country the Bible is sold at the mere cost of publication, while in foreign lands the Scriptures are offered at cost or at merely nominal prices, and given to the poor everywhere without money and without price.*

## THE ANEITYUM VERSION OF THE BIBLE.

[The *Bible Society Record* for April, 1893, contained an account of the making of the Gilbert Islands version, which had just then been carried through the press at the Bible House by the veteran translator, the Rev. Hiram Bingham. About that time Mr. Bingham called attention to another of the versions made by modern missionary scholarship for inhabitants of the South Sea Islands, as given in Dr. John Inglis's volume, entitled, "In the New Hebrides; Reminiscences of Missionary Life and Work, especially on the Island of Aneityum, from 1850 till 1877." Dr. Inglis's story of the making of the Aneityum version is told with so much detail and piquancy that we reproduce the more important part of it in a somewhat condensed form for the benefit of the readers of the *Record*. Aneityum is one of the smallest islands of the New Hebrides group, inhabited by less than 3,500 people, with a language so distinct from all those spoken on the surrounding islands as to make it needful that a separate version should be made and printed for their sole use. This was at last accomplished by Messrs. Inglis and Geddie, Scotch missionaries, with their wives, between 1850 and 1877.]

The Sabbath being a recognized institution on Aneityum, the next great work was to give them the Bible in their own language. The work of translation was like the mustard seed in the parable. From a very small beginning it grew, grew steadily, and at last rapidly, till the people read the whole Bible in their own tongue in which they were born. When finished, printed, bound, and placed in their hands, it was the fifty-eighth complete printed translation of the Bible to be found in the whole world; the second complete translation of the Bible executed by a mission wholly Presbyterian, the first having been made by the missionaries of the United Presbyterian Church in Old Calabar.

Our translations at first were confined to single verses, then to single parables, then to single chapters,

then to single Gospels and other single books, then to the New Testament, and finally to the whole Bible. The work was executed under the auspices and at the expense of the British and Foreign Bible Society. They laid down the conditions and bore all the expense of printing and binding it, and also made a liberal allowance for translating it.

The first Gospel that we printed was Mark. The printing was done in Sydney, and though the type was small it was clear and distinct, and so the book was a great advance on our other books. We selected Mark because it was the shortest, and we were eager to give the natives a complete Gospel. Mr. Geddie had translated Matthew before our arrival on the island; but after we had finished Mark, he was so satisfied that the translation of Matthew could be improved that he translated it anew, and I assisted in revising it. We had now got a new press and a font of large type, and Mr. Geddie, who had learned to print before he left Nova Scotia, printed it on the island. The large type facilitated the acquisition of the art of reading among the natives amazingly. Our next Gospel was Luke, the manuscript of which we sent home, and the translation was printed by the Bible society in London. We next had John's Gospel printed on the island. Next came the Acts of the Apostles, and then the Epistles of Paul from Galatians to Philemon, inclusive. Each of these Portions was bound up as a separate book, making six in all. We then began to make preparations for printing the entire New Testament, the translation of which had been made in 1859, although it needed to have a long time devoted to its careful revision. It was arranged that my wife and I should sail in the "John Williams" on her return to London, taking with us a native assistant, Williamu. During the voyage, which occupied seven months, Williamu and I read over and corrected about one half of the manuscript.

There are two ways of translating out of one language into another, viz., the literal and the idiomatic, the rendering of word for word, or of idiom for idiom. Dr. Robert Young, of Edinburgh, in his translation of the Bible into English, carried out the principle of literal translation more fully than any translator I have ever seen. Moses and the prophets are made to



speak in English words, but their idioms are all Hebrew; his readers are taken over to the ancient seers, and allowed to hear them speaking to the Jews in the idiom of the Hebrew language—an interesting and profitable exercise to the select few; but it sounds barbarous, harsh, and to a great extent unintelligible to those whom the apostle calls the unlearned. Boothroyd's English translation is on the opposite principle, and is, perhaps, the most idiomatic translation that we possess. The Authorized translation is between the two. In our Aneityumese translation we have followed the idiomatic rather than the literal, and rendered idiom by idiom, rather than word by word; although, like the Authorized, we have often retained the Hebrew idiom when it did not obscure the sense, as seeing with the eyes, hearing with the ears, and walking with the feet, etc., although the natives, like ourselves, speak only of seeing, hearing, and walking, without any reference to the organs by which these actions are performed. This fuller form of expression gives a greater freshness to the style without obscuring the sense. Instead of saying, with the Authorized Version and Dr. Young, "Thou shalt not uncover," etc., we have followed Boothroyd, and say, "Thou shalt not marry so and so," which is the true meaning of the expression. Again, blood, the shedding of blood, the sprinkling of blood, etc., are ever-recurring words in connection with the sacrificial system of the Israelites, and they pass over from the old economy to the new, and supply vocables for expressing the nature and efficacy of the atoning death of Christ. His blood becomes equivalent to his atonement. Blood has no such meaning in the language of Aneityum. It never means life. But death, the death of Christ, and his being killed or slain as a sacrifice for the sins of men, are expressions quite plain and intelligible to the Aneityumese. In our translation we have endeavored to make the Hebrew writers speak as they would have done had they been Aneityumese speaking to natives of Aneityum.

For example, the figurative has almost always to be changed into the literal, and the abstract into the concrete. The Hebrew writers address or speak of the inhabitants of a land, or a city, by the title of daughter, as daughter of Zion, daughter of Jerusalem, daughter of Tyre, daughter of Babylon, etc.; or they use simply the name of the city, or the country, for the people, as O Jerusalem, O Judah, O Israel. We have to drop the poetry of such expressions and translate them into plain prose, and speak of the people or the inhabitants of Judah, of Zion, and of Jerusalem.

Again, "They shall fall by the sword." As the Aneityumese have no swords, this sentence would be meaningless if translated literally. But when we say, "They shall be killed in war," the expression is both intelligible and forcible. "To your tents, O Israel," we render, "To your homes, ye men of Israel." The Hebrew writers speak of a righteous man, a wicked man, a rich man, and a poor man, when they mean the class as a whole, not a single individual. The Aneityumese never speak in this way. If we rendered these passages in the singular, they would understand them as referring to an individual, and not to a class. In the Scriptures, especially in the laws of Moses and in the prophetic books, there is a frequent inter-

change both of the number and of the person, the singular for the plural, and the third personal pronouns for the first. The Aneityumese have no such transitions; hence, in order to prevent misapprehension, we have often to render the singular by the plural, and the plural by the singular, when such is the evident meaning. The singular would, no doubt, be more forcible to a Hebrew, but it would be bewildering to a native of Aneityum. A Hebrew would perfectly understand the singular for the plural; a native of Aneityum would not. For instance, in the Lamentations of Jeremiah, the prophet, to give a more vivid description of the misery and wretchedness of the nation, concentrates, to a large extent, the sufferings of the people upon himself, and uses the first person singular; whereas, in our translation, to prevent mistake, we have used the first person plural. Jeremiah says, "*I am the man* that hath seen affliction;" in the Aneityumese translation it is rendered, "*We are the people* who have seen affliction." Paul often uses the plural when he is speaking simply of himself, as "*We* thought it good to be left at Athens alone." Conybeare and Howson have rendered the idiomatic Greek into equally idiomatic English, and made such plurals all singulars, as "*I* thought it good." We have done the same, because the Aneityumese have no royal or editorial or oratorical *we* for the first person singular. *I* means *I*, and *we* means *we*, and neither more nor less, and *you* never means *thou*.

The first point in connection with the use of the pronouns is to ascertain distinctly the meaning of the passage, and then select the proper pronoun. There are four numbers in the personal pronouns: the singular, the dual, the trial, and the plural; as *I*, *we two*, *we three*, and *we all*. It requires four, at least, to form the plural, and wherever a plural has to be translated the context must be carefully examined to see how many persons are being spoken of. Hence, in the very first chapter of Genesis, we have to assume the doctrine of the Trinity to be true, and to say, not "*Let us* make man in *our* image, after *our* likeness," but "*Let us three* make man in the image of *us three*, after the likeness of *us three*." If we had used the plural, as in English, and not the trial number, it would have implied that there were at least four persons here taking counsel, and that there were at least four persons in the Godhead.

In the first person, dual, trial, or plural, there is both an inclusive and an exclusive form, both in the pronoun and in the verb *to be*. Hence the translator and the preacher have to be very careful in the use of the inclusive and exclusive plural. If, in addressing God in prayer, the speaker says, "We are all sinners," if he uses the inclusive pronoun, he includes God among the number, which would be blasphemy. If in preaching, he says, *aijama*, using the exclusive form, his meaning would be: we missionaries are sinners, but not including you natives. To be correct, he must reverse the order. He will then be understood, and his words will be appreciated.

When the missionaries went to Aneityum in 1848 they found a language having no affinity whatever to the Malay, or to any language known to them, floating indistinctly, as they thought, on the lips of the natives. There was no literature; not a word of it



had ever been written or made visible to the eye; but they began at once to reduce it to writing. They formed an alphabet; they found out the meaning of the words; they discovered their true pronunciation and ascertained the grammatical structure of the language: and the result is that we have a language at our command both copious and exact, capable of giving utterance to every thought and every idea, every want and every wish, known to those to whom it is their mother-tongue. The words are all as precise in their meaning as if they had been defined by Johnson or Jamieson. The grammar is as regular and uniform as if it had been formed by Murray, Lennie, or McCulloch; while the pronunciation is as exact as if it had been settled and phonographed by Walker, Webster, or Worcester. We have felt no special difficulty in finding words to express every idea contained in the Bible, in both the Old and New Testaments, also in the Pilgrim's Progress and the Shorter Catechism. We have had now and again to use circumlocutions, but we have had to introduce very few new words. It is matter for thankfulness to know that in the Aneityumese language God had provided a vehicle by means of which his whole inspired word can be fully, clearly, intelligibly, and exactly communicated to the inhabitants of that remote and obscure island, although the idiom and form of their language are in many points different from those of Hebrew or Greek or Latin or English. This is clearly seen from the fact that the natives value the Bible. They pay for it; they read it daily; they have an intelligent understanding of its meaning; they accept it as God's word, and believe it as such, and it has become largely the guiding principle of their lives.

When we say that there are twenty languages spoken in the New Hebrides, and a hundred languages in the whole of Melanesia, that the one will require twenty Bibles, and the whole will require five times that number before every individual among them can hear or read the wonderful works of God in his own tongue—when we say this, people hold up their hands in amazement, and say: "Why, that is equal to a fourth or fifth of all the languages of the world. Is there no one language that you can discover that would be understood by them all?" When we assure them that no such language can be found, they then say, "But can you not teach them all to speak English?" And when we assert this to be impossible they look upon the case as hopeless. But I meet the difficulty in this way and say to them, "We have hitherto had so few translations of the Bible that the labor of producing one is no doubt greatly exaggerated. It has been only men of gigantic intellect, like Wycliffe, or Tyndale, or Luther, that were deemed capable of undertaking such a task." But if Dr. Geddie and myself, assisted to some extent in the Old Testament by Mr. Copeland—if two average missionaries, during the length of an average missionary lifetime, after discharging an average amount of other missionary duties, have given to the natives of one island a complete translation of the Bible, and given to the world a dictionary of 5,000 words and a grammar of the language; have not only given the natives the Bible, but have taught them to read it; and what is perhaps more difficult, have succeeded in teaching,

or rather, in training them to pay for it—have done this, surely any two other average missionaries may do the same thing for the people speaking another language; and, surely, in these times of enterprise and activity, the same effort may be nineteen times repeated; and then, so far as the New Hebrides is concerned, the work is completed. But the work is going on; eight different translations are in progress just now, and eight more grammars and dictionaries are being prepared. And it is highly probable that at no distant day a complete translation of the Bible will exist in every language spoken in Western Polynesia. Let the churches arise in their strength and the work is done.

#### METHODS OF WORK.

The process by which we produced the Aneityumese Bible was this: Saturday was the day which I generally appropriated to translating, and if I could not say, "No day without a verse," I could say to a large extent, "No week without a chapter." After I had been six months on the island I began to translate Genesis. At first I got only a few verses done, and in a very imperfect manner. But week by week, and month by month, the work became easier. After I had finished Genesis I translated Luke.

Our mode of proceeding was this: First I read the original text, versions, and commentaries, and all helps that I could lay my hands on. Then I translated the original into the Aneityumese as best I could. Then I brought into my study one or two of the most intelligent of the natives and read the passage to them, verse by verse, asking them if this word or that sentence was correct Aneityumese, and making every correction that was suggested. On Sabbath morning, before church-time, when the people began to assemble, I brought in ten or a dozen of the most intelligent of the natives and read the translation over to them, embodying whatever corrections they might suggest. This was to the natives a kind of Bible lesson, as they necessarily heard a good deal of exposition under circumstances very favorable for being remembered. Subsequently I read it in the church to the whole congregation, following it up with a running commentary—a kind of lecture, after the manner of a Scotch forenoon service in the olden time. I had previously instructed the congregation that, if any of them observed any words incorrectly used they were to come and tell me after the service. And though they were anything but forward to display their critical acumen, yet now and again one would come and say, "Misi, would you read over that verse? I was not sure about it," and after the verse was read, the remark would be made, "Oh, it is quite correct; I had not heard it right;" or, "I think such-and-such a word would be better there." When I had embodied the result of all available criticism, I sent a clean copy of the translation to Mr. Geddie, who went over it carefully with his pundits, bringing a fresh eye and a new critical apparatus to eliminate remaining errors and secure further improvements. Doubtful passages we examined together when we met. Besides daily consultations during the whole time, Mrs. Inglis and I went over the entire translation, verse by verse, as it was printed. She read the English and marked every stop. I followed her in the translation, and watched most carefully that



nothing was omitted and nothing added. We then reversed the process. I read the translation, and she checked me with the English. To make so many corrections, to revise, and revise again, to read the Greek or the Hebrew, the English, and then the Aneityumese, may appear like a work of supererogation; but those who know anything of the work, either of translating or editing the Bible, will feel no surprise. In the Aneityumese New Testament there are about a quarter of a million of words, and in the whole Bible more than a million. To read over a million of words in a foreign language and see that not one of them is misspelled, that not a capital is misplaced, and that not a point is omitted, is no easy task. To revise, correct, and edit the whole Bible, under the very exact conditions imposed by the Bible society, is a very laborious work. Dr. Chalmers, however, says that the most imperfect translation of the Bible that ever was made, if honestly done, will not fail to convey to the reader a knowledge of the way of salvation. We can safely say of ours that it was honestly made and executed to the very best of our ability, and that we called to our aid every available help, whether the works of biblical critics or the living voices of intelligent natives.

## FOREIGN DEPARTMENT.

**BRAZIL.**—Dr. George W. Chamberlain, of Bahia, reports to the Presbyterian Board that the churches under his care received last year twenty-five new members upon confession of their faith. Ten of these had been secret readers of the Bible for years, but had never seen or heard of a preacher of the gospel until within a few months.

**GILBERT ISLANDS.**—The English protectorate over the Gilbert Islands is regarded by the missionaries as betokening a bright future for the work of evangelization. Mr. Walkup writes from Butaritari on the 15th of February, with the request that new supplies of Bibles may be hastened forward, and the report that at the five islands he had then visited not a Bible remained unsold.

**PANAMA.**—Mr. Penzotti writes: "In Colon I found a man who in November, 1892, had bought of Mr. Norwood ninety-three books, of the value of \$16 54, as a speculation. He was very much out of humor because he could not sell them, and felt that he had been imposed upon. In view of the circumstances, I took them off his hands, and went to work, selling from house to house, with the result that I soon put them in more worthy hands. The man was much surprised, because he does not understand that the Bible is a sword which can be wielded with good effect only by a soldier of Christ and never by a man who has a Bible in one hand and a bottle in the other, as in this case."

## BIBLES WELCOMED IN MICRONESIA.

Copies of the first edition of the entire Bible in the language of the Gilbert Islands were sent out to

Honolulu in 1893, and the reports are beginning to come in of the welcome which was given to the books on arriving at their destination. Particulars are found in letters written to the Society by Dr. Bingham, who is now residing at Honolulu. He writes from there under date of March 24th:

I have a letter from the Rev. R. Maka, a Hawaiian missionary, dated Butaritari, December 20th, 1893, who mentions the safe arrival of the books sent from here by the "Liliu" on the 14th of October. Sixty copies were allotted to that island, and Mr. Maka says: "They were all sold in a single day. Very great was the number of those who wished to buy, but only those who came first secured them. If five hundred copies had been our portion, they would have been very quickly sold." All that Mr. Walkup could spare for North Tapiteuea was twenty copies. Mr. Paaluh, a missionary stationed there, writes: "We praise God for the Bibles which have just been received. They were all taken in the very hour of their arrival." The Rev. I. N. Channon, who is in charge of the Kusaie Training School, writes: "Mr. Walkup sent me twenty-four new Bibles. I will divide them with Miss Hoppin, of the Girls' Boarding School. I asked for fifty, and ought to have at least that number next year. I am very much pleased with the appearance of the book. The boys continually refer to the complete Bible as one of their blessings." Referring to some incomplete copies which were sent out a year before, Mr. Channon says: "I wish you could have seen my boys when the earlier Portions came. I had gone round to the other side of the island of Kusaie, taking a few boys in canoes, and while there a schooner came into the harbor, bringing the 'Hiram Bingham' mail. I gave the boys the Bible portions, while I read my letters. By the time I had finished, I found that the boys had devoured all of Genesis, while another trio had finished Samuel. All were excited and plied me with a hundred questions which had been suggested in the reading. By the time the 'Star' came the bound portion looked like an old book."

From some twenty members of Mr. Channon's school, including the wives of some, we have received letters expressing their great joy and gratitude for the reception among them of the entire Bible. The girls in the boarding school have signed their names to a letter, prepared by one of their number, expressing their joy and gratitude also. I am sure they would wish me to express to the American Bible Society their hearty thanks for what it has done in giving to them the bread of life. Miss Hoppin writes to Mrs. Bingham: "I wish I could tell you how much the girls have used and appreciated the Bible. When Miriam Kaure was here, we had three Bibles in school; after she went away, just two; so that some one was using them well-nigh every minute, except at eating time and when they were asleep."

Hundreds of Gilbert Islanders will be eagerly looking for the return of the "Morning Star," freighted with a good supply of Bibles. I hope that you will be able to forward all the remaining copies of the first edition in time for its sailing.

Wishing you constant success in your work of



spreading abroad the words of life in all lands; I remain as ever, very cordially yours,

HIRAM BINGHAM.

## CHINA.

SHANGHAI, March 21, 1894.

I am sure that you will be delighted to know that there is a real, live Bible society in this country and that it has contributed \$26 97 to our treasury. It is composed of both natives and foreigners, and is, so far as I know, the only society of the kind in all China. I trust it will prove to be the nucleus of an organization which will do for this great empire what the American Bible Society has done for the United States. It has its headquarters in the city of Soochow, and Dr. H. C. Dubose is its president. Its avowed purpose is "to assist the American Bible Society in printing and distributing the Bible in China."

You may be aware that the Empress Dowager, who for so many years has successfully held the reins of government, is to celebrate her sixtieth birthday in November next. She is a remarkable, perhaps the most remarkable woman the empire has produced in many centuries. Having completed a cycle of sixty years, the occasion will be one of national rejoicing and congratulation. A proposal has been made by some of the missionaries that the Protestant Christian women in China, both native and foreign, should take advantage of this occasion to present to the Empress a copy of the Sacred Scriptures. The matter has been placed in the hands of the following committee: Rev. J. W. Stevenson, of the China Inland Mission; Rev. William Muirhead, of the London Mission; Archdeacon Thomson, of the Protestant Episcopal Mission; Mr. S. Dyer, of the British and Foreign Bible Society; Mrs. Timothy Richard, Mrs. G. F. Fitch, and myself. The three Bible Societies are asked to publish and bind in elegant style a copy of the Classical New Testament, the extra cost of which will undoubtedly be met by the subscriptions of the women of China. This will probably be the first copy of the New Testament to find its way into the Imperial Palace. It will certainly be the first which has been presented to any member of the Imperial household, and the circumstances of its presentation will almost guarantee its careful perusal.

J. R. HYKES.

## LAOS.

Dr. W. A. Briggs, a missionary of the Presbyterian Board in Lakawn, relates the following striking incidents, illustrating the power of the printed page, whether with or without oral explanation, to interest and instruct:

In a large Laos town was an old judge whose daughter had travelled seventy-five miles to learn about Jesus, and after receiving baptism had returned home taking with her a small tract. The father sent for a missionary to come and visit him, and immediately asked for a "writing," a book. His only anxiety seemed to be to study the "writing." The missionary had with him the Gospel of Matthew, made on a copying machine, dim and in many places un-

decipherable. This he begged for earnestly, and entreated the missionary to send him a good copy as soon as it should be printed. It was not a long while before the judge, with all his family, decided to forsake their old faith for Christianity. Now they keep the Sabbath, and in place of the laws of Buddha they observe the laws of Christ.

A nobleman visited a missionary early in the morning and sat down to listen to the reading of the Gospel of Matthew from the lips of two native converts. Dinner-time came, when nearly all went to their homes "to eat rice," but he remained, thinking on these things and going without food that he might listen to the word. For weeks he rarely missed a day in coming to the evangelist to hear the words of Christ as recorded by Matthew, and now he has confessed his faith in the Saviour.

A Siamese boat-trader, disappointed that the missionary had only Laos Scriptures, got a Laos to read Matthew to him, while he wrote out in Siamese as much of it as he could understand, so that he might read and study it with care.

## A MISSIONARY TOUR IN THE UNITED STATES OF COLOMBIA.

In December last the Rev. M. E. Caldwell, of the Presbyterian Mission in Colombia, made an extended tour in the district north of Bogota for the purpose of selling Bibles and other good books and of distributing tracts. He was accompanied by a young native helper, named Samuel Otero, and went over part of the same route which he traversed seven years before on a similar errand. Such trips involve great hardship and peril. The mule-paths cross steep and high mountains; accommodations for travellers, if found at all, are of the most primitive kind, and fanaticism or opposition to the truth of the gospel characterizes most of the towns and villages. In the course of the month he disposed of 117 copies of the Scriptures, by sale, and 218 other publications, receiving as proceeds of sales \$204, and distributing gratuitously some 1,800 tracts; but, as he remarks, "neither the number of books sold nor the amount of money received gives any adequate idea of the good accomplished. The work is still preparatory, and the talking to little groups of people all through the country will undoubtedly do much to take away prejudice and prepare the way for more extensive evangelization. Many who are too fanatical to buy the books or to read anything will listen most attentively to explanations made in stores and in the streets to these groups of people."

Some extracts which we are permitted to make from Mr. Caldwell's letters to the Presbyterian Board will give the readers of the *Bible Society Record* a vivid picture of incidents connected with this preliminary work of seed-sowing:

"We remained at La Fuente over Sabbath and found everything very nice. This is a farm-house almost in the centre of the large plain between Los



Santos and Piedecuesta. It was perhaps, all things considered, the best stopping-place since we left Bogota. At four o'clock Monday morning I called Samuel and the "peon" to get up the beasts for our last day's journey to Bucaramanga. We had to travel about fifteen miles to Piedecuesta, near which we expected to get breakfast. We arrived there a little after ten o'clock, and the woman told us that it was so early that she had nothing prepared. We waited, however, until she cooked some eggs and made some other hasty preparations for breakfast. Meanwhile our mules were eating their allowance of grass, and I stretched myself on a bench in the corridor to read. Breakfast over we hastened into Piedecuesta, where in little over an hour I sold twelve volumes of the Scriptures and four other books. In this place seven years ago we could do nothing, as the doors were shut in our faces, and the women would hold up their aprons as we passed for fear we would look at them and give them 'the evil eye.'

"Bucaramanga, December 14th. Yesterday I worked very hard all day, walking and talking a great deal, and as a result sold \$28 70 worth of books. Up to the present time I have sold in Bucaramanga \$60 74 worth, and since leaving Bogota \$129 92. You may suppose from this that it is quite easy to sell books, but this is far from the fact. I have to talk the people generally into the notion of buying. Without a good deal of fortitude and energy, as well as of faith, one can do but very little.

"Near Goensaga, December 21st. On Tuesday we passed Sube in the middle of the day, and had the full benefit of the terrible heat. Before reaching the edge of the chasm where you look down on Sube you might think, if you knew nothing about it, that you could throw a stone across from one side to the other; but when you journey three miles down one side and a little more up the other side you realize that Sube is at least quite a deep break in the mountains, and much wider than you first imagined. After reaching what you suppose to be the top, you continue to ascend for perhaps three miles more. We bathed in the Sube River, as nearly all travellers are said to do, and the bath was very refreshing. At a little wayside inn we were served with 'Johnny cake,' chocolate, bananas, and bread, and I need not tell you that we enjoyed the meal very much. There were no knives, forks, or spoons, but in their place each was served with a piece of gourd which was intended for all purposes. Fortunately I had my own knife, fork, and spoon with me.

"Spending Wednesday night near Mogotes, we started soon after daylight, though we had nothing to eat. We soon began to climb a high mountain, from the top of which we had a lovely view of the valley of Mogotes and the mountains far and near. We were glad to stop for breakfast at San Joaquin, and a little beyond that place we overtook our cargoes and found them in difficulty. There had been a land-slide, and one of the beasts which always took the lead had plunged so deep into the mud that the poor thing had to be helped out. All the cargoes were taken off and carried over the mud, and the mules, thus freed, were driven through. We had to dismount and get over as best we could. After much loss of time we started again and met a man who said there was

another bad pass beyond, where the loads, at least, would have to be taken off. At last we came in sight of the dreaded place. There was an almost perpendicular sandstone rock rising above the road on one side, and on the other had been a land-slide which left the path about two and a half feet wide, with a precipice below. Part of the road itself was cracked and looked as if it might go without a moment's warning. Some of the mules with small cargoes rushed past, but as our packages were so large as to be liable to strike the rock and knock the mule over the precipice, the matter looked rather doubtful. The mule had approached the spot, and rushed forward to follow its companions. One side of the cargo struck the rock and the animal's hind feet were knocked off the edge. The muleteer with desperate energy seized the brute by the tail, and we held our breath in suspense to see what the result would be. One hind foot went over, but, as the mule was strong, it held on and soon got past the danger line. For several miles we wound around the mountains, always with a lofty mountain above us and a deep mountain valley below us. After a time we began to meet loaded mules, and then the greatest care had to be taken to keep the mules from crowding and knocking each other down the precipice. At last we crossed a bridge over a foaming, rushing river, and came in sight of Goensaga. Here we ordered dinner, and while it was being prepared I went out, though very tired, to sell books. In a few minutes I sold two Testaments, but just as we were starting again on our journey some little boys came with great concern to say that the purchasers did not want the books but wished to return them and get their money back again. Some enemy of the gospel had evidently been at work frightening the poor people. I returned the money, and when we were at a safe distance the boys cried out 'witchcraft, witchcraft.'

"Arriving at Santa Rosa, where we had planned to spend the Sabbath, the proprietor of the inn recognized me as having been there seven years ago, and said also that he had attended our services at Bogota. On Monday, Christmas day, I found more opposition than I had anticipated, and some one told me how the priest had torn up one of our books over the altar that morning. One man to whom I offered the Bible asked me the price of it. I explained to him that it was without notes, and as he seemed anxious to examine it I handed it to him, the last well-bound large Bible that was left. There was something about his appearance which I did not like. He was well dressed and apparently intelligent, but his eyes were blood-shot and his face wore a sullen look. On receiving the book, he took out his pocket-book and paid me the full price, \$2 40. Meanwhile quite a crowd had gathered round us, and I thought that after all perhaps I had misjudged the man, and began to select some tracts to give him. But he opened the Bible and said, 'Now, you do not know for what purpose I have purchased it,' and with a savage expression he began to tear it to pieces. I was almost dumb with astonishment and pain to see almost our last Bible treated in this manner, and I tried to make remonstrance, but found it was of no use. With a fiendish look he went on tearing it, and, as I could do nothing but expose myself needlessly to his fury, I walked on.



He called after me with threats if I did not leave the place in a hurry. I did not like to appear cowardly, and on the other hand I did not think it wise to be foolhardy or add fuel to the fire of passion, and therefore arranged to leave Santa Rosa. A young man came to buy a Gospel and advised me as a friend to be on my guard and not remain there longer than was needful. There was, however, a hopeful side to the story. I had every reason to think that the curious crowd which gathered about the man as he tore the Bible to pieces would gather up the fragments out of curiosity and perhaps have whole pages to read and meditate upon, and so it may be that some day it may be found that that Bible has done more good than many others which are laid away to be covered with dust and be treated with indifference.

"December 28th. Arrived at Puente Comun about dark, having travelled during the day thirty-two or thirty-three miles. At dinner I overheard two men at the table talking about the political situation. One of them said that he had lived in a certain place where he had nothing to read except his Bible, and that he had read and re-read it. I observed that very few persons in Colombia could say that they had read the Bible. One of the two was a young Colombian, who had been educated in Germany and England, and was in charge of the railroad station in that place. He was glad to make my acquaintance, and expressed the hope that he might some time attend our services in Bogota.

"On the 29th I reached home, just one month after starting on this long journey."

### APPEALED TO THE KORAN.

When Dr. Harris and Mr. Nelson made their late tour to the North, they stopped under large trees near a certain Moslem town. The doctor took one tree, Mr. Nelson another, and the helper another. The latter began to read the Bible aloud. A crowd gathered and were saying "Amen" to all he read. "What book is it?"

"The *Torat* and *Engeel*." (Old and New Testament.)

"We never heard it before. Read on. Whose book is it?"

"It is God's word."

"We know only the Koran as God's word."

"But the Koran says the Bible is God's word."

"Well, then, read on."

But the religious sheikh came running up and calling out, "What is this? Stop! Stop!"

"Why, sir, we are only reading God's word."

"No; you are liars. Only the Koran is God's word."

"Bring a Koran and we will show you where it says this book is God's word."

The sheikh ran for his Koran, stipulating that the reading be stopped till his return. Then chapter and verse were cited and read, and the victory won, and all sat listening for the first time to God's word of the Old and New Testament. Several copies were sold, and the people had new food for thought.—*Rev. Samuel Jessup, in Woman's Work for Woman.*

### STRATEGIC IMPORT OF MISSIONS IN THE LEVANT

There is a strategic import in missions as related to the languages of the Levant. Where there are so many nationalities there is a corresponding variety of language. Missionaries have mastered and appropriated these many vehicles of thought, and have made them messengers of divine instruction to many peoples. The miracle of the Day of Pentecost was simply typical of missionary activities in the nineteenth century throughout the almost identical region whence came those many-tongued speakers of "the wonderful works of God." Evangelistic preaching and mission literature are disseminating to-day in many tongues throughout the Levant the same teachings of revelation which the apostles gave to the world. Listen, for example, to the languages in which the Bible speaks to-day in the Orient. Almost all these translations are the work of modern missionaries. There is the noble Arabic, the Ancient and Modern Armenian, the Osmanli-Turkish, the Persian, the Syriac, the Kurdish, the Armenian-Kurdish, the Bulgarian, the Modern Greek, and the Albanian: eleven distinct languages. In addition to these primary languages, there are many editions of the Bible in which these same translations are printed in different characters, so that they may be read by various classes of that polyglot empire. The Turkish Bible is printed in the Azerbaijani, the Armenian, and the Greek characters. The Persian, which is printed ordinarily in Arabic, is also printed in the Hebrew characters. The Arabic is issued also in Hebrew and Syriac. The Syriac is printed in Nestorian or Chaldaic, the Kurdish in Armenian, the Coptic in Arabic, the Albanian in both a northern and southern dialect, and the Greek in Roman characters: making in all twelve varieties of printed Scriptures. There are also raised editions for the blind in Armenian, Jewish, and Arabic, making in all twenty-six distinct translations and printed variations of the Sacred Scriptures for use in the Levant. What is done for the Bible is also done to a large extent in the dissemination of religious and educational literature, and in the circulation of newspapers and journals. Missions are thus laying siege through every avenue of approach to the intellectual and religious thought of the East.

The strategic import of all this will appear when we reflect that these languages which I have named represent the vernacular of an estimated population of not less than 80,000,000. If we take the Arabic alone, it may be considered by a very conservative estimate the medium for reaching at least 40,000,000 souls. It is the spoken tongue of Northern Africa, the eastern Soudan, Arabia, Palestine, Syria, and Mesopotamia. It is the sacred language, although not necessarily the vernacular, of Mohammedans everywhere throughout the world. Consider now what Christian missions have put into this one language within a half century. There is the Bible in thirty editions. There are 500 distinct volumes of religious, educational, scientific, historical, and popular literature issued from the Beirut Press of the American Presbyterian Mission. An average of 25,000,000 pages is printed at that Press annually, and the total of pages printed since its establishment is slightly over 508,000,000. The Beirut



Mission Press has become a distributing centre for Arabic literature throughout the world. As we contemplate this marvellous achievement can we not read the signs of a strategic purpose in the divine Mind to subsidize through Levantine missions a magnificent language for his own purposes?—*Dr. James S. Dennis, in The Missionary Herald.*

## DOMESTIC DEPARTMENT.

### EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

**ARKANSAS.**—The new year has opened pleasantly for our work. The anniversaries of the auxiliaries of Johnson and Jackson Counties were very interesting occasions.

The religious bodies attended during the month gave me a cordial welcome, and a promise of hearty co-operation with the American Bible Society.

I have addressed also a number of Sunday schools, and I find them much interested in our work.

**GEORGIA AND FLORIDA.**—During the month of April I visited the societies of Muscogee, Talbot, Troup, and Coweta Counties, and of Macon (Bibb County) and Marietta, in Georgia, and the Leon County and Apalachicola Societies in Florida. I preached at Macon, Vineville, and Monticello, in Georgia; and at Tallahassee and Apalachicola, in Florida. I attended but one anniversary, that of the Leon County Bible Society.

The latter part of the month I entered on my work in Florida, at Tallahassee district conference, and received a hearty welcome from the brethren.

**ILLINOIS.**—Reports for April are from Lake, Menard, Macon, and Ogle County Societies. These are all good auxiliaries, with fields pretty well canvassed and a balance to their credit.

Lake County keeps the field well canvassed, and combines the Sunday school and Bible work this year. It hopes to keep these two kindred enterprises well to the front and to make a success of both. It donated \$60 to the Parent Society.

Menard County keeps the cause in good financial condition. We hope more aggressive work will be done soon.

Ogle County Bible Society held its forty-ninth annual meeting and anniversary at Mount Morris, Wednesday afternoon and evening, May 2d, in the Christian Church. The auxiliary is fully up to its usual standard of efficiency and liberality.

One very encouraging feature of the work is the growing interest of the brethren of the Dunkard Church in the American Bible Society. They have a flourishing seminary at Mount Morris. They united heartily in Bible meeting, and one of their leading members contributed \$100 to the cause, and will soon be enrolled as a life director of the Parent Society. The cause was well and ably represented at the anniversary by Rev. J. T. Le Gear, pastor of the Methodist Episcopal Church of Rochelle, and others.

**INDIANA.**—We have entered upon the new fiscal year with some hopeful indications and with a very

earnest desire that this shall be a good year for the Bible cause.

The anniversaries held during the month of April were among the best I have ever attended. They were those of the Fayette, White, and Knox County Societies. I am sure good results will follow these services.

**IOWA.**—It was my privilege to attend the meetings of five ecclesiastical bodies during the month of April, and at each of them I was kindly received and invited to present the work and needs of the Bible Society. It is encouraging to realize that the District Superintendent and the cause he represents receive a hearty welcome at these large gatherings each year.

**MICHIGAN AND WISCONSIN.**—I attended a number of anniversaries of auxiliaries during April. Brown County Bible Society held its annual meeting the first Sunday of the month. The people are mostly foreigners. In the morning the meeting was held on the Fort Howard side of the river, and in the evening in the Methodist Church in Green Bay. The services were largely attended.

The Racine County Bible Society held its meeting in the Baptist Church, Racine, on the second Sunday in the evening. Addresses were made by the president, ex-Senator J. R. Doolittle, and your Superintendent. More than ordinary interest was manifested in the cause.

The need of special work among the people on the frontier and in the mining districts is becoming more and more apparent.

During the month 308 destitute children have been supplied through your Superintendent. It is being felt and acknowledged that there has been a sad neglect by parents and by the churches in supplying the children in the Sunday schools with Bibles.

**MINNESOTA AND NORTH AND SOUTH DAKOTA.**—During the month I have visited on Sundays the following points: Wabasha, East Union, Chaska, Shakopee, Wells, and Alden, and at each place was kept busy preaching and presenting the work of the Society.

The Sunday school supply work in April has started encouragingly for another year.

**NEW JERSEY, DELAWARE, AND STATEN ISLAND.**—I attended the session of the Newark Methodist Episcopal Conference the first week in April. A special hour was given to the Bible cause, and Dr. J. R. Bryan and your Superintendent delivered addresses. The report of the committee on the American Bible Society, as printed in the annual minutes, is a very excellent one and strongly indorses our work.

On Sabbath, April 8th, I preached in the Clinton Avenue Reformed Church, Newark. This is not only one of the largest congregations in the city, but it always contributes liberally to the Bible cause.

I visited the Delaware Methodist Episcopal Conference at Wilmington, on April 13th, and delivered an address. There is a growing interest in the Bible Society in that body.

I addressed large congregations in the Presbyterian and Broadway Methodist Episcopal Churches in Salem, N. J., on Sabbath, April 15th. The offering for the Bible cause in the former church was the largest in a number of years.

In the prosecution of the work thus indicated, I



have been absent from home nineteen days and travelled 1,411 miles.

**NORTH AND SOUTH CAROLINA.**—The 1st of April found me at Orangeburg, S. C., where I preached in the Presbyterian Church in the morning, addressed its Sabbath school on the study of the Bible in the afternoon and attended a business meeting of the Bible society, and addressed the annual meeting of the society at night. This auxiliary, having resolved to make a donation annually, this year made one of its liberal members a life member of the Parent Society.

I have also visited several societies in passing, have collected a considerable amount of funds, have sent out many Bibles under our Sunday school supply, and have conducted a large correspondence.

**OREGON, WASHINGTON, IDAHO, MONTANA, AND UTAH.**—Sabbath, April 15th, was given to the Bible work at Puyallup, in Pierce County, Washington. By invitation of the pastor, Rev. A. J. Hansen, I occupied the pulpit at the Methodist Episcopal Church in the morning. In the evening of the same day two popular Bible meetings were held, one at the Methodist Episcopal and the other at the Presbyterian Church. The Baptist and United Brethren congregations joined with the Methodists at their church, and the Congregational and Christian Churches united with the Presbyterian congregation at their church.

**TEXAS.**—During April I visited eight auxiliary societies, attended six anniversaries and the meetings of three ecclesiastical bodies, and addressed letters and documents to the meetings of eight presbyteries and district conferences which I could not attend. Most of them appointed committees on the Bible cause.

Wichita County Auxiliary held an interesting meeting, re-organized, and now promises to be active.

Menard County Auxiliary, during the month, has furnished Bibles to thirty-six children. This work was accomplished through the efforts of one lady.

In the work of this month I travelled in ten different counties. I am glad to report that the outlook for the incoming year is hopeful.

#### ACTION OF THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

At the recent session of this body, held in Memphis, Tenn., a report was unanimously adopted by a rising vote, the substance of which is as follows: "The work of the American Bible Society in distributing the Bible over the world is a source of profound gratitude to us. Dr. A. S. Hunt, one of the Corresponding Secretaries of the Society, has furnished us the latest statistics. The Society is the indispensable ally of our missionaries in the foreign field. It has circulated the Scriptures in about ninety-five languages and dialects. It has its colporteurs in many lands distributing the word of God in their various tongues. Several times it has conducted a general canvass of the United States to supply the needy with the Bible. This Society has brought the Christian world under great obligations by its grand

work. The figures certainly show great activity in this wonderful institution, and we rejoice as it sends forth through almost all lands the light of God's holy truth. This truth, thus distributed, is changing the moral aspect of the world."

The Conference concurred in the memorial presented by the South Georgia Conference, asking "that the American Bible Society be placed among those institutions which our people are expected and required to support by contributions of their means." It voted "that blanks be inserted in our General and Annual Conference Minutes for contributions made to the Society." The Discipline was revised so as to make it one of the items of business at a Quarterly Conference to inquire, "What are we doing for the American Bible Society?" It was made the duty of a District Conference to inquire "as to the work done by the American Bible Society within the district, and also as to whether collections have been taken in all the charges for this Society."

Still further, one of the paragraphs of the chapter on the "Duties of a Preacher in Charge" was so amended as to read: "To promote all the interests of the Missionary Board of our Church in such way as the Discipline or the Annual Conference may designate, and to report to the Conference the amount raised during the year within the bounds of his charge for these interests; also, to present once a year to each congregation in his charge the claims of the American Bible Society, and to report the amount of contributions raised by him for this purpose."

While the report of the Committee on the Bible Cause was pending, Secretary Hunt was most kindly invited to address the Conference, and after it had been adopted the deep interest of the body in the Society and its representative was still further expressed by the adoption of a cordial resolution, which was offered by Dr. Heidt and Dr. Denny, two of the secretaries of the Conference.

The writer would be guilty of unpardonable neglect if he failed to express his thanks for the courtesies which were paid to him by the entire General Conference, and especially by the Rev. A. Coke Smith, D.D., of Virginia, the chairman, and by the Rev. J. M. Wright, D.D., of Tennessee, the secretary of the Special Committee of the Conference on the American Bible Society.

A. S. HUNT.

#### MISCELLANEOUS.

##### THE BIBLE.

Go forth ! thou priceless messenger,  
The Saviour's love proclaim !  
The light of Truth a radiance sheds  
Of glory on thy name.

The finger of the living God  
Here points for all the way,  
Thro' Christ our Saviour, Lord, and King,  
To bright and endless day.



He lived, He suffered, and He died,  
Immortal souls to save;  
But Victor in the strife He rose  
Triumphant o'er the grave.

The story of that wondrous life  
These pages blest unfold,  
Foreseen by prophets ages back,  
And in these Gospels told.

Unfailing treasure! dear delight  
Of youth and ripened age;  
The voice of Jesus speaks once more  
From out thy sacred page!

With joy should every heart respond  
As from that page He pleads,  
And prove their fellowship with Him  
By self-denying deeds.

What strength and grace they daily find  
Who at His table feed;  
The Bread of Life, the living Vine,  
Supplying all their need!

To Him their inmost hearts they yield,  
Their lives are not their own,  
Yet richly are His choicest gifts  
Upon their pathway strewn.

With gladsome gaze the Patriarch saw  
The day of Christ appear,  
As with his flocks he wandered on  
The cave of Mamre near.

Isaiah pointed to the Cross,  
Its suffering and its woe,—  
Yet told he of the living streams  
For healing hence should flow.

And round that Cross a living Church  
In beauty soon must shine,  
Divinely called, divinely reared,  
And saved by grace divine.

By Micah was the place foretold  
Where rose the starry gem  
The Magians in the East beheld,  
The Star of Bethlehem.

In Salem fair no rest they found,  
Unwilling to withhold  
The gifts they had as tribute brought,  
Myrrh frankincense, and gold.

What there with hallowed joy they found  
These sacred pages tell,—  
A Saviour to their gaze revealed,  
That "gift unspeakable."

Bless, gracious Lord, with all Thy gifts,  
Wherein Thy mercies shine,  
This record of Thy boundless love  
The Bible, Book Divine!

—Wm. Kitching, in *Friends' Review*.

SOUTHPORT, England.

## THE BIBLE.

THE best literature of thirty centuries is to be found in the Bible. Warriors have fought for it; martyrs have died for it. The sacred books of the Christian, Mohammedan, and the works of the philosophers have stolen its brightest gems. It fired the eloquence of an Akiba and a Chrysostom, "upon whose lips the bees settled and left their honey there." It suggested the divine poems of Halevi, Racine, and Milton. It awoke the intrepid genius of Maimonides, Spinoza, and Mendelssohn. It inspired the pictures of Raphael, the sculptures of Angelo, the music of Mendelssohn, Meyerbeer, Handel. This book has destroyed tyrannies.

It was this book that led the Pilgrim Fathers to found this republic, and it will yet inspire men to strike for freedom and the recognition of personal rights. It has been the pioneer on the road of civilization. It has kindled a love for right, duty, and pure conduct. It has cheered the masses toiling for bread. It has brought hope and light and comfort into the homes of the afflicted. It inspired Montefiore, Howard, and Fry to devote their lives to suffering humanity, and Reese and Cooper and Hirsch and Girard to provide for the wants of the poor. When Solon and Justinian will be forgotten, Moses and Ezekiel will be influential for good. When the oratory of Demosthenes and Cicero will fail to touch a sympathetic chord in the human breast, the eloquence of Isaiah and the pastoral poetry of Amos will move the heart and subdue it to goodness. When the philosophies of Aristotle and Plato will be no more read, the Psalms of David will still be joyously sung and the rule of life will be Solomon's advice: "Reverence God and keep his commands."

"What a book!" said Heinrich Heine, after a day spent in his usual task of reading it. "Vast and wide as the world, rooted in the abysses of creation and towering up beyond the blue secrets of heaven! Sunrise and sunset, promise and fulfillment, birth and death, the whole drama of humanity, all are in this book." People reverence the work as the very foundation on which national righteousness is built, and the motto of nations is, "The Bible is the rock on which rests the well being of our country." And its words appeal to us as no music will, even after a life of sin and sorrow. On his death-bed Daniel Webster repeated to his physician those famous words: "Even though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me; Thy rod and Thy staff shall comfort me." And the great man faltered out, "Thy rod—Thy staff, O God," and died.—*Rabbi J. Leonard Levy.*

THE *Swatow Church News* tells a bright story of the "casual" manner in which the gospel finds its way from point to point in China. A Chinaman went on business to Shanghai from his native place in South China. In Shanghai he bought a copy of St. Luke's Gospel. On his way home he looked into it, liked it, and read it again. When he reached home his neighbors wished to hear his news from Shanghai. So he told them all he had met with and all he had seen, and finally he mentioned the book he had bought, and read a little of it to them. The next evening there were a number again wishing to hear his news, and he read a few more verses in Luke's book. This occurred several times, till there were a good many interested and wishing to read the book for themselves. No other copies could be procured there, so they took the one volume which they had, and, taking it to pieces leaf by leaf, made a good many copies of it, and gave each man a copy, and then every evening they met and read it. "Afterward a preacher came to the town and preached the doctrine of the Lord Jesus in the streets and lanes, when, to his surprise, his hearers said to him: 'What ye are preaching we already know; we have long worshipped Jesus and have ceased to worship the



idols which we once worshipped.' May not this volume of a book be compared to a seed which fell in good soil and brought forth fruit?"—*The Chinese Recorder*.

## BIBLE SOCIETY RECORD.

NEW YORK, June 21st, 1894.

### AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held on Thursday, June 7th, 1894, Theophilus A. Brouwer, Esq., Vice-President, in the chair.

The religious exercises were conducted by Secretary McLean.

The death of the Hon. John Jay, one of the Vice-Presidents of the Society, having occurred since the last stated meeting of the Board, a memorial minute concerning him was unanimously adopted.

Grants of books were made for distribution to the value of about \$4,037, including a consignment to the Central Agency of more than 3,000 volumes.

Appropriations in funds were also made to the amount of \$2,664, including grants to the Spanish Mission of the American Board, the Bengal Mission of the Methodist Episcopal Church, and the Evangelical Society of Geneva.

Various items of correspondence from foreign lands were laid before the Board, among which were letters from Rev. Eber Crummy, representing the Bible Societies' Committee for Japan; from Dr. Blodget, of Peking, mentioning among other things that the Roman Catholics in Peking had issued an elegant edition of the Four Gospels in Wenli, with a commentary; from Rev. J. R. Hykes, of Shanghai, reporting the results of a very satisfactory visit he had recently made among the American missionaries in Foochow; from Rev. W. H. Gulick, reporting Bible work done in Northern Spain in 1893; from Miss E. T. Maltbie, writing in behalf of the European Turkey Mission; from Rev. Wm. L. Whipple, of Tabreez, reporting the result of inquiries into the inability of the Koords around Oroomiah to understand a version of Matthew prepared for the region near Harpoot; from Rev. J. P. Dardier, of Geneva, giving an account of Bible distribution in France and Algiers; from Mr. Penzotti, with interesting notices of the work done by himself and his companions in Costa Rica; and from Dr. Charles M. Hyde, of Honolulu, in respect to shipments of Scriptures on their way to the islands of Micronesia.

The issues from the Bible House during the month of May were 96,000 volumes; issues since April 1st, 188,878 volumes.

### HON. JOHN JAY.

The death of our honored associate and friend, the Honorable John Jay, removes from our community one of the best known and most eminent of our citizens. Born in this city in the early part of the century, of distinguished Huguenot ancestry who had left their impress upon the early history of our country, Mr. Jay rightly assumed a position in public affairs in which he labored not only for the general good but with a conscientious disregard of public opinion as to his personal popularity. Like his distinguished father, he was an earnest advocate for the rights of the oppressed and down-trodden, and he was always ready with both voice and pen to protest against the great evil which for so many years was a blot upon the good name of the United States.

A man of letters, thoroughly versed in the knowledge of the principles of public polity, his many contributions to the written history of his native State are of great value. During the civil war no one was more earnest in his loyalty or more self-sacrificing. Never seeking public office, he yet achieved an enviable fame as one of the earliest and most earnest advocates of civil service reform, and, while representing our country as its ambassador abroad, he earned the respect and admiration of the government to which he was accredited.

There was no moral or philanthropic movement that did not receive his hearty support. Deeply religious by nature, his quiet and excellent work in all that concerned the Church of his love, and his fidelity to truth, made him a shining example of what constitutes the ideal Christian gentleman.

His connection with the American Bible Society commenced in May, 1880, when he was elected a Manager. In 1881 he became a member of the Committee on Anniversaries, with which he was identified until his death. In May, 1885, he was elected a Vice-President of the Society, and was thus placed in the office which had been previously held by his grandfather and his father. Mr. Jay's love for the Bible was profound, and he heartily believed that it should hold the first place in all plans for the civilization of the human race. His father, the Hon. William Jay, actively participated in the movement which resulted in the organization of the Society, and his grandfather, Chief Justice Jay, of Revolutionary fame, was the second President of the Society; so that the very atmosphere which he breathed in his childhood had much to do in awakening his own deep and intelligent interest in the welfare of the Society.

Our community is the poorer in the death of such a man, and those of us who were privileged to know him in the more private walks of life regret as well the loss of a genial, unselfish, and ever-courteous friend.



THE SOCIETY'S EXHIBIT AT THE COLUMBIAN EXPOSITION.

It has been already announced that the Managers of the American Bible Society purposed as far as possible to perpetuate its Exhibit at the World's Fair in 1893.

The cases used in Chicago have been set up in the Society's Salesroom at the Bible House, and the public are most cordially invited to examine various objects which it is believed will be found of deep interest to all lovers of the Bible.

Here may be found an interesting tablet, which is a *fac-simile* reproduction of an ancient Chaldean story of the Deluge; a *fac-simile* of the Codex Sinaiticus; a Slavic manuscript of the Gospel of Matthew of the 14th or 15th century; an illuminated manuscript Latin Bible of the 14th century; the first edition of the Authorized Version of the English Bible, 1611; the first edition of the Rheims (Roman Catholic) New Testament, 1582; the Coverdale Bible, 1535; specimens of the Wyckliffe and Tyndale translations; the Breeches Bible; the Vinegar Bible; the first English Bible printed in America, 1782; specimens of printing from blocks; and a *fac-simile* of the first page of the famous Mazarin Bible, which was the first book, printed from moveable type.

Several of the Chinese versions are represented in the collection, as well as the Scriptures in other languages of Asia and Europe. It is believed that special interest will be felt in photographs and printed volumes showing the progress of Bible translation in the Sandwich Islands, and the more distant islands of the Micronesian group. Further details need not be given, but special mention should be made of the deep interest which many find in a series of photographs which illustrate the results of Bible distribution conducted in Peru under the oversight of the Society's Agent, the Rev. Francis Penzotii. His family, his corps of colporteurs, the prison in which he was confined, and the Sunday school gathered under his direction are all represented, and clearly show that we have not outlived the days when Christian devotion and heroism are crowned with the blessings of the God of the Bible.

Deceased Directors.

- Rev. Thomas P. Field, D.D., Amherst, Mass.
- Rev. R. K. Todd, Woodstock, Ill.
- Rev. W. A. Passavant, Pittsburg, Pa.

Deceased Members.

- Rev. Alexander M. Thorburn, Syracuse, N. J.
- Rev. Martin V. B. Van Arsdale, Englewood, Ill.
- Rev. J. Wright Bemis, Northfield, Vt.
- Rev. James L. Edson, Newark, N. Y.
- Mrs. Thomas B. Smith, New York.
- Rev. Adam Sellers, M.D., Lebanon, Ohio.
- Abner Bartlett, New York.
- Rev. Edwin Allen, Clarence, N. Y.
- James Waters, Oswego N. Y.
- Rev. Cushing Eells, Tacoma, Wash.
- Rev. D. W. Teller, Fredonia, N. Y.
- Daniel W. Bartlett, East Windsor, Ct.
- John Smith, St. Louis, Mo.

Summary of District Superintendents' Reports for the month of April, 1894.

Number of District Superintendents reporting.....	20
Auxiliaries, Branches, etc., visited.....	132
Anniversaries attended.....	50
New Societies and Committees formed.....	4
Sermons and Addresses delivered for the Bible cause	271
Letters sent.....	2,316
Miles travelled on official duty.....	27,174
Donations and subscriptions secured for Bible cause	\$2,192 86

Summary of Bible Distribution in April by 13 Colporteurs and 18 County Agents reporting.

	Colporteurs.	Co. Ag'ts.
Days of Service.....	290	436
Miles travelled.....	3,417	3,639
Families visited by them.....	6,497	15,679
Families found without a copy of Scriptures	1,021	1,401
Families supplied by sale or gift.....	559	911
Destitute individuals supplied in addition.	370	561
Number of books sold.....	2,031	1,436
Value of books sold.....	\$721 33	\$500 97
Number of books distributed gratuitously.	641	1,191
Value of books distributed gratuitously...	\$151 26	\$285 87
Contributions received.....	\$45 37	\$624 94

Summary of 55 Annual Reports of Auxiliary Societies, received in May, 1894.

Receipts from sales in twelve months.....	\$2,869 23
Receipts from collections and donations.....	1,714 93
Paid American Bible Society on book account.....	3,186 62
Paid American Bible Society on donation account..	540 59
Expended on their own fields.....	587 71
Value of books donated.....	400 16
Value of stock on hand at date.....	4,895 67
No. of these auxiliaries reporting general operations	5
Collecting and distributing Agents employed.....	5
Families visited by them.....	2,979
Families found destitute.....	262
Destitute families supplied.....	214
Destitute individuals supplied in addition.....	277
Sabbath and other schools supplied.....	6

RECEIPTS IN MAY, 1894.

GIFTS FROM INDIVIDUALS.

LEGACIES.

Barnes, Charlotte L., late of Batavia, N. Y.....	\$1,088 88
Campbell, Caroline S., late of York, Pa.....	4,932 91
Smith, Anson, late of New Albion, N. Y.....	558 98
Towle, Samuel, late of Brandon, Wis.	2,631 87
Jones, J. B., late of Independence, Iowa.....	500 00
Moffat, Maria, late of New York.....	5,000 03
	\$14,112 61

"A Friend," Hamilton Co., Neb. ....	\$1 00	Children of Atlantic.....	\$2 21
Anonymous.....	5 00	Dieterle, Detroit, Mich.....	1 00
"A King's Daughter," New York.....	2 00	Davless, Anna T., Harrodsburg, Ky..	2 50
"A Well-wisher to the Cause," Lexington, Mo.....	10 00	Detweiler, J. C., M.D., Reading, Pa...	100 00
Brewer, D. J., Washington, D. C.....	30 00	Robert, Mrs. J., Grinnell, Iowa.....	1 00
Bardwell, Dr. E. L., Talbotton, Ga... ..	5 00	"H. L. A., Colorado," Wis.....	5 00
Bass, Rev. W. C., D.D., Macon, Ga.....	5 00	Hass, Loula, Willow Spring, Kas.....	5 00
Becker, S., Pasadena, Cal.....	40 00	Hill, Hon. W. B., Macon, Ga.....	5 00
Burger, D. L., West Hartford, Mo.....	16 62	Humphrey, H. L., Hudson, Wis.....	15 00
Collection at Wilmore, Ky.....	8 00	Morley, Lucy M., Mentor, Ohio.....	30 00
Cambridge Mine Meeting, Neb.....	20 55	M. P. A., New York.....	50 03
Children of Waverly, Iowa.....	3 95	Magill, J. H., Beeville, Texas.....	1 00
" Marshalltown, Iowa.....	2 54	Murray, Geo., College Mound, Mo.....	1 00
" Marion, Iowa.....	2 36	"M. M. E.," Brockport, N. Y.....	5 03
" New Sharon, Iowa.....	3 25	Religious Contribution Society of Princeton Theological Seminary...	39 50
		Stevens, Hattie A., Aurora, Ill.....	70
		Sproall, Mrs. M. W., Pittsburg, Pa....	30 00



Wise, Daniel, Englewood, N. J.....	\$5 00
Wetherbee, J. A., Waynesboro, Miss.	30 00
Woodbery, Rev. S., Quincy, Fla.....	5 00
X.....	10 00

\$949 18

## CHURCH COLLECTIONS.

## COLORADO.

Cucharas, Pres. Ch.....	\$1 00
Pueblo, Fifth Pres. Ch.....	1 00

## CONNECTICUT.

Black Rock, Cong. Ch.....	16 00
East Berlin, Meth. Ep. Ch.....	2 00
Georgetown, Meth. Ep. Ch.....	3 00
Southbury & La Britain, Meth. Ep. Chs.....	3 00

## DISTRICT OF COLUMBIA.

Anacostia, Garden Memorial Ch.....	3 00
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## FLORIDA.

New Smyrna, Sunday School.....	3 03
Sorrento, Pres. Ch.....	2 00

## GEORGIA.

Atlanta, Fourth Pres. Ch.....	1 05
Bryan Neck, Pres. Ch.....	2 80
Monticello, Meth. Ep. Ch. South.....	4 00
Marlow, Pres. Ch.....	3 27
Fountain, Pres. Ch.....	1 50
Savannah, First Pres. Ch.....	21 73

## INDIANA.

Muncie, First Pres. Ch.....	10 40
North Indiana Conf., Meth. Ep. Ch....	137 00

## IOWA.

Sidney, Pres. Ch.....	7 00
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## KANSAS.

Kansas City, Pres. Ch.....	3 25
Northwest Kansas Conf., Meth. Ep. Ch.....	40 00

## KENTUCKY.

Greenville, Pres. Sunday School.....	3 00
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## LOUISIANA.

New Orleans, Carondelet Cong. Meth. Ep. Ch.....	12 50
New Orleans, First Pres. Ch.....	50 00

## MASSACHUSETTS.

Olivet, Church.....	20 00
Springfield, First Pres. Ch.....	11 00
" Hope Ch.....	70
New England Southern Conf., Meth. Ep. Ch.....	238 50

## MINNESOTA.

Chaska, Moravian Ch.....	5 45
Jordan, German Meth. Ep. Ch.....	1 80

## MISSOURI.

Gulf Mission Conf., Meth. Ep. Ch....	1 00
Brookfield, Pres. Ch.....	6 10
Churches in State line.....	13 00
Centerville, Meth. Ep. Ch. South.....	5 40
Clifton Heights, Meth. Ep. Ch.....	1 00
Cape Girardeau, Pres. Ch.....	2 00
Gallatin, Meth. Ep. Ch. South.....	8 25
Elisberry, Meth. Ep. Ch. South.....	3 50
Kansas City, First Pres. Ch.....	8 59
Maryville, First Pres. Ch.....	3 70
Pleasant Hill, Pres. Ch.....	2 00
Platteville, Meth. Ep. Ch.....	4 00
Savannah, Meth. Ep. Ch. South.....	5 55

## NEBRASKA.

Beatrice, First Pres. Ch.....	11 36
Puger, Meth. Ep. Ch.....	4 00
Verdon, First Cong. Ch.....	1 07

## NEW HAMPSHIRE.

New Hampshire Conf., Meth. Ep. Ch.	8 00
Hinsdale, Cong. Ch.....	2 63

## NEW JERSEY.

Bedminster, Ref'd Ch.....	20 87
Hanover, First Pres. Ch.....	10 00
New Jersey Conf., Meth. Ep. Ch.....	610 00

## NEW YORK.

Albion, Pres. Ch.....	\$5 00
Byron, Pres. Ch.....	1 00
Clarkstown, German Pres. Ch.....	1 00
Champlain, Meth. Ep. Ch.....	1 70
Champaign, First Pres. Ch.....	18 99
Glen's Falls, Pres. Ch.....	31 00
Huron, Pres. Ch.....	7 00
Jefferson, First Pres. Ch.....	9 00
Jacksonville, Meth. Ep. Ch.....	5 00
Matteawan, Meth. Ep. Ch.....	5 00
Northern N. Y. Conf., Meth. Ep. Ch..	187 13
New York, Christ Pres. Ch.....	5 00
Lansingburg, Pres. Ch.....	8 12
Rose, Pres. Ch.....	7 70
Sandy Hill, Pres. Ch.....	5 00
Scio, Meth. Ep. Ch.....	4 00
West Camp, Luth. Ch.....	12 07
Watertown, Meth. Ep. Ch.....	5 00
Wolcott, First Pres. Ch.....	11 10
Troy Conf., Meth. Ep. Ch.....	205 59

## NORTH CAROLINA.

Barbecue, Pres. Ch.....	1 00
Centre, Pres. Ch.....	3 33
East Lincoln Circuit, Meth. Ep. Ch. South.....	2 35
Fayetteville, Presbytery Churches....	7 22
Franklin, Meth. Ep. Ch. South.....	3 05
Gulf, Pres. Ch.....	2 00
Hillsboro, Pres. Ch.....	2 00
Lexington, Meth. Ep. Ch. South.....	5 00
Montpelier, Pres. Ch.....	1 14
Rocky Mount, Meth. Ep. Ch. South....	3 37
Ruffner Circuit, Meth. Ep. Ch. South.	2 35
Youngville Circuit, Meth. Ep. Ch. South.....	3 00

## NORTH DAKOTA.

Wahalla, Meth. Ep. Ch.....	1 00
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## OHIO.

Concord, Pres. Ch.....	4 00
North Ohio Conf., Meth. Ep. Ch.....	5 00
Poyhattan, Pres. Ch.....	1 00
West Brooklyn, Pres. Ch.....	2 00

## PENNSYLVANIA.

Arnot, Pres. Ch.....	1 00
Blairsville, Pres. Ch.....	16 00
Gatchsville Centre, Pres. Ch. Sunday School.....	5 00
Middle Creek, Pres. Ch.....	1 00
Plaine, Pres. Ch.....	1 00
The Conf. of the First Epis. Dist. of the African Meth. Ep. Ch.....	150 00
Washington, Pres. Ch.....	2 00

## RHODE ISLAND.

Providence, Chestnut St. Meth. Ep. Ch.....	12 00
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## SOUTH CAROLINA.

Clinton, Pres. Ch.....	4 41
Greenville, Washington St. Pres Ch..	12 00

## SOUTH DAKOTA.

Buffalo Lakes, Indian Pres. Ch.....	1 00
Hill, Indian Pres. Ch.....	1 00
Mayasaur, Indian Pres. Ch.....	27
Yankton Agency, Indian Pres. Ch....	4 00

## TEXAS.

Austin Presbytery.....	5 00
Gulf Prairie, Pres. Ch.....	1 50
	\$2,197 89

## AUXILIARY SOCIETIES.

Credited as Donation. on Account.

Alabama.....	\$90 99
Alameda & Contra Costa, Cal.....	24 50
Albany & Vic., Ga.....	17 96
Athens, Ga.....	12 29
Arapahoe, Bible Com., Neb.....	49 36
Albany Co., N. Y.....	\$80 00
Auburn, Female, N. Y.....	40 17
Allen Co., Ohio.....	19 59
Ashtsubula Co., Ohio.....	6 00
Barnesville, Ga.....	16 95
Baldwin Co., Ga.....	1 50

Credited as Donation. on Account.

Bulloch Co., Bible Com., Ga.....	\$38 80
Bremer Co., Iowa.....	\$15 00
Berea Co., Ky.....	62 07
Berea, Ky.....	1 95
Brazos Co., Texas.....	49 81
Bandera Co., Texas.....	4 70
Bell Co., Texas.....	34 42
Brooke Co., W. Va.....	45 00
Brown Co., Wis.....	80 00
Central, Ark.....	4 50
Columbia Co., Ark.....	1 25
Coweta Co., Ga.....	19 28
Chicago, Ill.....	380 98
Cass Co., Iowa.....	76 31
Clark Co., Iowa.....	41 00
Clarke Co., Ky.....	10 35
Carroll Co., Ky.....	39 28
Christian Co., Ky.....	29 63
Carver Co., Minn.....	7 00
Copiah Co., Miss.....	25 85
Columbia Co., N. Y.....	202 39
Cattaraugus Co., N. Y.....	13 00
Carroll Co., Ohio.....	27 99
Columbus Grove & Vic., Ohio.....	69 37
Clark Co., Ohio.....	351 67
Cincinnati Welsh, Ohio.....	72 65
Clinton, S. C.....	55 11
Coke Co., Tenn.....	59 80
Columbia Co., Wis.....	10 00
Colmesnel Bible Com., Tex.....	10 80
Dade Co., Mo.....	16 55
Durham Co., N. C.....	50 00
Delaware Co., Ohio.....	30 00
De Witt, Iowa.....	2 20
Emmet Co., Mich.....	25 00
East Union Township, Ohio.....	12 20
Erie Co., Ohio.....	25 00
Franklin Co., Ark.....	20 69
Fayette Co., Ind.....	81 32
Floyd Co., Ind.....	51 10
Floyd Co., Iowa.....	25 00
Fonda & Vic., Iowa.....	11 60
Fulton Co., Ky.....	80 00
Friend & Vic., Neb.....	56 34
Floyd, Welsh, N. Y.....	45 00
Fayette Co., Texas.....	44 15
Fish Creek & Vic., Wis.....	15 21
Gurdon, Ark.....	10 00
Garland Co., Ark.....	12 15
Gallatin Co., Ill.....	11 00
Greene Co., Ky.....	54 50
Gallatin, Mo.....	3 55
Gettysburg & Vic. Female, Ohio.....	4 70
Henderson Co., Ill.....	15 00
Hamilton Co., Ind.....	15 00
Hendrick Co., Ind.....	8 10
Hamilton Co., Iowa.....	35 00
Hancock Co., Iowa.....	18 00
Hardin Co., Ky.....	11 00
Higginsville, Mo.....	36 74
Hall Co., Neb.....	17 59
Harlan Co., Neb.....	78 38
Hertford Co., N. C.....	12 00
Hickory, N. C.....	31 00
Highlands, N. C.....	1 80
Hicksville & Vic., Ohio.....	26 47
Hocking Co., Ohio.....	8 00
Hamblen Co., Tenn.....	97 61
Hancock Co., W. Va.....	4 09
Hardin Co., Ohio.....	25 34
Izard Co., Ark.....	20 00
Independence Co., Ark.....	10 00
Ionia Co., Mich.....	56 57
Jefferson Co., Ark.....	17 35
Jackson Co., Ark.....	11 65
Judson & Vic., Welsh, Minn.....	80 02
Kingsland, Ark.....	4 00
Kankakee Co., Ill.....	50 00
Knox Co., Ind.....	20 87
Kent Co., Mich.....	50 00
Kemper, Miss.....	22 00
Lindsborg, Ks.....	31 23
Lincoln Co., Ky.....	15 25
Le Sueur Co., Minn.....	19 61
Lafayette Co., Mo.....	60 00
Long Island, N. Y.....	63



	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
Lewis Co., Welsh, N. Y.....	\$17 80		New Cumberland B. C.,			Ripley & Vic., W. Va.....	\$2 00	\$27 69
Live Oak Co., Texas.....		\$10 45	W. Va.....	\$6 85		Ripon, Wis.....		17 00
Lamar Co., Texas.....		5 48	Ogle Co., Ill.....	77 67		Shelby Co., Ala.....		35 00
Macon, Bible Com., Ga.....	26 89		Ontario Co., N. Y.....	78 82		Southern California, Cal....		16 46
Muscoogie Co., Ga.....	8 27		Onondaga Co., N. Y.....	370 99		Smith Creek, Ks.....		22 84
Marietta, Ga.....	25 00		Oregon.....	76 98		Sedgewick Co., Ks.....		15 00
Mattoon, Ill.....	62 78		Orangeburg Co., S. C.....	\$30 00	23 96	Shelby Co., Ky.....		70 00
Mercer Co., Ill.....		3 60	Pensacola, Fla.....		17 50	Scott Co., Minn.....		28 20
Marshall Co., Iowa.....		58 80	Fulaski Co., Ga.....		85 73	St. Louis, Mo.....		450 00
Marion, Iowa.....	20 01	69 95	Peoria Co., Ill.....		60 00	Seneca Co., Ohio.....		44 85
Monroe Co., Iowa.....		14 36	Putnam Co., Ind.....		17 94	Southwestern Washington,		
Maryland.....		923 05	Polk Co., Iowa.....		39 15	Wash.....		20 38
Massachusetts.....		350 00	Preble Co., Ohio.....		34 80	Summit & Oconomowoc,		
Marshall Co., Miss.....		10 00	Perrysburg, Ohio.....		11 40	Wis.....		6 15
Mercer Co., N. J.....	30 00		Pennsylvania.....	2,370 07		Seneca Co., S. C.....		15 00
Morris Co., N. J.....		200 00	Pleasant Co., W. Va.....		19 02	Telfair Co., Ga.....		25 00
Mecklenburg Co., N. C.....		23 85	Rice Co., Ks.....	4 48	67 66	Talbot Co., Ga.....		22 99
Maumee, Ohio.....		25 86	Riverton & Vic., Neb.....		32 22	Troup Co., Ga.....		12 55
Marrow, Ohio.....	20 00		Republican City B. C., Neb.		18 81	Tippecanoe Co., Ind.....		96 05
Montague Co., Tex.....		63 90	Red Willow Co., Neb.....		32 74	Twinsburg, Ohio.....	23 00	
Northfield, Ohio.....	35 50		Rensselaer Co., N. Y.....		11 39	Union Co., Ind.....		11 21
New Jersey Female, Ohio...		4 90	Richwood & Northern Un-			Union Co., Iowa.....	5 00	20 84
New Hampshire.....		365 76	ion Co., Ohio.....		21 87	Union City, Texas.....		8 85

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collec- tions.	Gifts from Aux- iliaries.	Gifts from Indi- viduals.	From Sales of Books Donated.	Sales reported by Colpor- teurs.	Income from Perpetual Trust Funds.	Sales re- ported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellane- ous.	Total Transfers.	Total Cash.
Cash .....	14,712 61	2,197 39	663 87	949 18	200 24	6 75	1,673 82	121 65	75 00	2 20	\$	\$
Transfers.....	....	....	620 00	....	...	151 26	....	....	....	14 50	785 76	20,602 71
From Auxiliaries.....											532 97	11,211 47
“ The Trade.....											83 10	3,543 28
“ Rents.....												5,050 83
“ British and Foreign Bible Society.....											432 15	150 57
“ Electric Light.....												
“ Exchange Account.....											3,000 00	
“ Trust Funds—Ellen P. Andrew Fund.....												5,000 00
“ Income from Available Funds .....												37 22
“ “ Subject to Life Interest.....												6 00
From Depository:												
Value Books Issued.....											25,319 08	
Retail Sales.....											472 17	1,613 82
Sundries.....											2 49	

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Books Delivered to Depository.	Repairs to Plates.	Sales of Waste Material.	Job Work.	Finished Plates.	Miscellaneous.
Cash.....	.....	.....	243 40	.....	.....	.....
Transfers.....	21,509 77	134 78	.....	709 73	.....	.....

Total Transfers.....	53,022 00
“ Cash Receipts.....	47,464 30
Cash Balance from April, 1894.....	16,859 82

N. B.—The amounts in ITALIC type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.



	Credited as Donation.	Credited on Account.
Vermillion Co., Ind.....	\$2 00	
Van Buren Co., Mich.....	10 12	
Verona, Miss.....	81 18	
Virginia.....	700 00	
Washington Co., Ark.....	14 85	
Walnut Ridge, Ark.....	1 60	
Walda, Ark.....	8 60	
West Point, Ga.....	57	
Washington Co., Ga.....	50	
Warrick Co., Ind.....	2 59	
White Co., Ind.....	40 86	
Wabash Co., Ind.....	9 75	
Wayne Co., Mich.....	8 81	
Wabasha Co., Minn.....	87 48	
Wells & Vic., Minn.....	\$8 93	51 46
Wayne Co., Miss.....	16 55	
Wallace & Vic., Neb.....	5 06	16 27
Wake Co., N. C.....		63 00
Wharton Co., Texas.....		12 00
Wichita Co., Texas.....		89 05
Wilson Co., Texas.....		45 90
Western Washington, Wash.....		60 00
Waupaca Co., W. Va.....		86 66

	Credited as Donation.	Credited on Account.
Wheeling & Ohio Counties, W. Va.....		\$16 47
	\$663 87	\$11,211 47

RETURNS FROM BOOKS DONATED.

Bond, Rev. H. P., Dist. Supt., Mo.....	\$81 80
England, E. T., Barboursville, Ky.....	25 00
Evans, Rev. J. T., Dist. Supt., Minn.....	42 70
Law, Rev. Thos. H., Dist. Supt., S. C.....	26 13
Lockwood, Rev. J. H., Dist. Supt., Ks.....	20 00
Mead, Rev. A. J., Dist. Supt., Mich.....	37 60
Presbyterian Board of Public and Sunday School Work.....	5 81
Wainwright, Rev. G. W., Dist. Supt., Neb.....	1 20
	\$200 24

FOREIGN LANDS.

Cuba Agency, Sales, etc.....	\$121 65
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MISSIONARY & OTHER SOCIETIES.

Madura Mission, American Board....	\$75 00
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MISCELLANEOUS.

Trade Sales.....	\$3,543 28
Retail Sales.....	1,618 82
Sales by Colporteurs.....	6 75
Rentals.....	5,150 83
Sales of Waste Material.....	243 40
Income from Available Investments.....	87 22
“ “ Trust Funds.....	1,673 82
“ “ Subject to Life Interest.....	6 00
Trust Funds—Ellen P. Andrew Fund.....	5,000 00
Electric Light.....	150 57
Sundries.....	2 20
	\$17,332 89

Total Receipts.....	\$47,464 80
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THE FOLLOWING TRANSFERS FROM  
BOOK ACCOUNT TO DONATION AC-  
COUNT HAVE BEEN MADE:

Ogle Co. B. S., Ill.....	\$120 00
Randolph Co. B. S., Ill.....	500 00

FOR MAY, 1894.

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	District Supts' Salaries and Ex- penses.	Colpor- teurs' Salaries and Ex- penses.	Foreign Agencies.	Grants to Mis- sion'y & other So- cieties.	B. S. Record.	Miscel- laneous.	BIBLES.				Total Transfers.	Total Cash.
							To Colport- age.	To Foreign Agencies.	To Life Members.	Donated.		
Cash.....	2,743 58	....	1,947 23	1,075 00	132 78	108 75	....	....	....	01	\$	\$
Transfers...	....	....	3,000 00	....	440 20	....	1,237 66	3,928 18	799 00	3,658 06	13,063 10	6,107 34
Auxiliaries—Value of Books Supplied, &c.....											13,850 08	
The Trade— “ “ “ “.....											2,198 10	29 34
Books for the Blind on Account of Burr Legacy Income.....											138 61	
Bible House Expenses.....												1,907 24
General Salaries and Expenses.....											242 22	2,723 83
Interest on Life Investment.....												440 00
Exchange Account.....												500 00
Sundries.....												285 06
Electrotype Plates.....											184 78	
For Depositary:												
Books from Bindery.....											21,509 77	
Boxes, Cartage, and Postage.....												664 39
Value Books Returned.....											25 47	
Discount on Sales.....											1,809 97	
Salaries and Expenses.....												913 41

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Manufacturing, Repairs and Expenses.	Rent of Manufactory.	Machinery and Tools.	
Cash.....	10,610 25	5,278 70	65 13	.....	14 08	15,968 16
Transfers.....	.....	.....	.....	.....	.....	
Total Transfers.....						53,022 00
“ Cash Disbursements.....						29,438 77
Cash Balance forward to June, 1894.....						34,885 35

N. B.—The amounts in ITALIC type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.



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 JOHN NOBLE STEARNS, Esq., New York.

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 REV. ALEXANDER McLEAN, D.D.  
 REV. ALBERT S. HUNT, D.D.

## TREASURER.

WILLIAM FOULKE.

## GENERAL AGENT.

CALEB T. ROWE.

## MANAGERS.

TERM—1894 to 1898.

CALEB B. KNEVALS.  
 ANDREW C. ARMSTRONG.  
 WILLIAM L. SKIDMORE.  
 ANSON D. F. RANDOLPH.  
 ALEXANDER E. ORR.  
 GERARD BECKMAN.  
 E. FRANCIS HYDE.  
 JOHN A. HARDENBERG 197  
 H. D. NICOLL, M.D.

TERM—1893 to 1897.

S. VAN RENSSELAER CRUGER.  
 JAMES T. LEAVITT.  
 CHARLES H. TRASK.  
 WILLIAM HOYT.  
 J. D. KURTZ CROOK.  
 T. G. SELLEV.  
 GEORGE FOSTER PEABODY.  
 EZRA B. TUTTLE.  
 JAMES S. BAKER.

TERM—1892 to 1896.

HENRY DICKINSON.  
 HENRY A. OAKLEY.  
 WILLIAM T. BOOTH.  
 CHURCHILL H. CUTTING.  
 CHARLES E. TRACY.  
 JOHN S. PIERSON.  
 DANIEL J. HOLDEN.  
 ROBERT B. PARSONS.  
 JOHN S. McLEAN.

TERM—1891 to 1895.

JOHN E. PARSONS.  
 FREDERICK STURGES.  
 ROBERT LENOX BELKNAP.  
 F. WOLCOTT JACKSON.  
 JOHN CROSBY BROWN.  
 GEORGE G. REYNOLDS.  
 JAMES A. PUNDEFORD.  
 JOHN TRUSLOW.  
 GEORGE E. STERRY.

## DISTRICT SUPERINTENDENTS.

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I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of ———, to be applied to the charitable uses and purposes of said Society.

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